3: Simson--389 (No date) 1880 Jivaro
116, 437

"We continued our friendly relations at the Pintuc and received many daily presents of yuca, plantains, sweet potatoes, and fowls, presenting the Indians in return with hatchets, looking-glasses, and beads for the men; and needles, thread, and beads for the women. We also procured some of their tiger and monkey-tooth necklaces and some feather ornaments."

4: Up de Graff --218 (1897) 1923 Jivaro
116, 412, 437, 177

"We had with us many cases of machetes and steel axes, which we bartered from time to time. It may be, then, that the next time I visit them, to get them to work the 'placer' deposits of gold which lie hidden somewhere in their territory I shall find that a great change has been wrought in their lives by the advent of these tools. For of all the blessings of civilization which these people needed, the axe and the machete to combat the prolific growth of weeds and bush in their clearings, and to make for themselves the multitudinous necessities of life--for almost every thing they use is cut from numi (wood--Jívaro) --stand out first and foremost."

"To return to my tale, then, the canoemen had to go. But we were determined that they should not carry off with them the wage which they had done so little (and that little so very unwillingly) to earn. It would be a bad precedent to set, for, if ever we had occasion to need their services or those of any other of their tribe again, we should start at a disadvantage if they thought they could fool us, as they certainly did, despite our precautions.

We made them build us a shack that evening on the island, and next morning a permanent shelter on the mainland, in which to cache part of our stores against our return, being unable to paddle so great a weight up-stream without their help. They all worked hard and with a good will, for freedom would be theirs within a few hours. Then we broke the news to them that they must return their axes and machetes, having failed to keep their contract. After the usual pow-pow they were handed over. It was not so peaceable a transaction as it might have been, for we had to hold them up with our rifles before we could make them give up our property. And then they went. [248]

It was not till they had been gone two hours or more that we had the idea of opening our cases of stores to see that all was in order. Half the axes and machetes and three-quarters of the poison had gone. Now the boxes and cases in which they were carried were purposely fastened with long screws, the secret of which we had not thought that any savage would discover. But, too late, it dawned on us that I myself had been indiscreet enough to open a box one day when that old thief Pitacunca was looking on. So, day by

day, as we had been pushing up the Santiago, more and more stores were carefully extracted (the Jívaros using the very machetes we had given them as screw-drivers in just the same way as I did myself) and cached as we travelled along in the heavy verdure which lines the banks of that river. So it happened that they drew ten times the pay they had contracted for, after all. It was too late to do anything in the way of revenge. Had we had a speed launch at hand, we might have caught those stalwart robbers, but hardly otherwise. They must have reached home in one day's paddling. We never saw Pitacunca again.

The loss of that fine poison which Morse and Iberico had gone to such pains to obtain in the Huallaga River and bring along with the Exploradora, rankled in our minds for many a long day, aggravated by the thoughts of the sweet revenge which we could have taken, had we known in time, by appropriating that fine canoe in which the Jívaros escaped and turning them loose to their own devices on the bank."

10: Anthony--158-159 (1920-21) 1921 Jivaro
116, 437

"The Jivaros were very much interested in our work, which appealed to them because it dealt with the most vital feature of their daily lives, the animals of their own jungles.

They are a rather difficult people with whom to deal, for the reason that money has scarcely any value in 'Jivaría' and [159] their material wants are few. It is possible to gain their friendliness by gifts of such a nature as mirrors, needles, fishhooks, or powder and shot; but if one desires to secure the labor of a Jivaro, as a canoe man for example, it may be necessary to do a great deal of patient and tactful trading before you succeed in engaging him."

11: Mead--161[3] (No date) 1921 Jivaro
116, 437, 441

"The first heads that found their way out of the Jivaro country did so by being passed from hand to hand until they came into the possession of some trader who brought them down the Amazon to Para, where they were disposed of. Unfortunately the Jivaro soon learned that these heads were much in demand by white men and began to prepare them for the traders, being by no means particular as to whose head was used, and it is said that advance orders were frequently taken and filled. Certain it is that now and then short-haired heads bearing mustaches find their way into the market."

12: Rivet--599 (no date) 1907 Jívaro
437

The drum (fig. 8-8) is not the work of the Jíbaros; they acquire it by exchange from the Indians of the Napo who make a specialty of this manufacture. The barrel of the drum is hollowed out from a small log of cedro (Cedrela odorata) 175 mm. in diameter and 19 cm. long. The thickness of the walls does not exceed 1/2 cm. The skin used is that of the howling monkey, doubtless because the Indian imagines that the skin of this noisy animal ought to have a special sonority (1). The tension of the hide over the barrel is obtained almost as in European drums, by two narrow bands of wood joined together by strings. The apparatus is carried suspended from the neck by a cord and only a single drumstick is used.

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1. Voyage d'exploration d'un missionnaire, etc., op. cit., page 58.

12: Rivet--614
116, 437, 258

(no date) 1907

Jívaro

The commercial relations are very restricted. The natives fatten hogs and raise chickens to sell to the whites, where they are in contact with them. The exchange of salt is certainly the most important because of the rarity of this product in the region. The few sources of salt in the forest are jealously exploited by the neighboring tribes. One of them, called Huénunga, is situated on the borders of the river Maembaimi, another exists not far from the river Zhuizha and bears the name of Mayáhiko (1). The Jívaros often go there from considerable distances. The water is collected and evaporated in clay pots; at the end of two or three days it is only necessary to break the container to obtain a big ball of very hard salt.

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1. Vacas Galindo. Limites Ecuatoriano Peruano, op. cit. I III, notes on pages 416 and 417. The commerce in salt is very old among the Jívaro. We have actually seen the origin of the struggle between them and the Canaris was over the possession of salt sources.

12: Rivet--614 [2] (no date) 1907 Jívaro
116, 437

In certain regions where they are in contact with the whites, the natives occupy themselves with gathering rubber, which they exchange at the trader's for iron tools and weapons, bad guns, cheap rubbish, and especially alcohol. They also skin the beautiful birds from their forests and one sees them occasionally coming into the villages with parrots, monkeys and vanilla.

12: Rivet--614 [4] (no date) 1907 Jívaro
116, 437

To the neighboring Indian peoples, the Jívaro sells the magnificent blowgun that he makes with such skill and care and receives arrow poison in exchange from the people of the lower Amazon, and drums from the Indians of Napo.

All these transactions are performed by barter, since money exists only in the places inhabited by the whites.

12: Rivet--615 (no date) 1907 Jívaro
116, 437, 721

To sum up, properly speaking, commerce does not exist and the Jívaro until this day has no use for his energy, activity, and intelligence except in the bloody battles that his tribe wages ceaselessly against the neighboring tribes.

13: Rivet--255 (no date) 1908 Jívaro
437

An Ecuadorian told me he had persuaded an Indian to prepare for him an entire human skin in the same manner as the tsantsas, in exchange for a bad gun.

25: Vigna--46[2] (no date) 1945 Jivaro
116, 437

Among the Jíbaros, commerce as such does not exist. They do not use money among themselves; they have learned the use of this from the whites. Among themselves they use barter or exchange of things. The Jîbaro is exceedingly rich, for he lacks nothing; his necessitites are very limited.